

In Memorium.

I send a few lines commemorating the death of the father of our honored pastor, brother George Neff. The old brother has been a member of the German Baptist church for many years. He was one of the oldest settlers of this township, and leaves a large circle of warm friends, having lived without reproach as a Christian and neighbor for almost fifty years among us.

MRS. E. MURRAY SINGERFOOSE.

"Blessed are they that die in the Lord."

Blessed are they, yea blessed indeed,

The end of that soul, who with patience hath run,
In the way of the Lord, whose eye in the strife,
Seeing ever the mark of "his calling" in life,
Presses on to the goal till ransomed and freed,
The long race be over, and heaven be won.

Yea blessed are they whose humanity pour,

Her tribute of grief o'er the face of the dead,
Though look at the fountain, the pitcher to-day,
And broken the cords of immaculate clay,
Look up through thy tears, Oh heart sad and sore,
And bless the fond hope, "they shall sorrow no more."

Yea blessed, thrice blessed are they,

Whose labors are ended, whose crown hath been won,
Whose days sown in goodness are gathered in peace,
In that harvest whose sheaves, are the Lord's increase,
And we through his grace, by the grave may say,
Looking forward in faith, "thy will be done."
Bristol, Ind.

"Be Thou Faithful Unto Death."

BY A. M. RIDENOUR.

This is a query expressive and important command and one worthy our most serious contemplation.

The exhortation to faithfulness in this passage is personal and implies constancy while life lasts, and then follows a personal promise of being with a crown of life.

Not every kind of faithfulness pertains to godliness. The atheist, infidel and skeptic are faithful in their efforts to destroy the Christian religion, to poison the mind against the reception of the truth and establish the theory which they advocate.

But alas! Their faithfulness is just the reverse of what God requires in the observance of his holy laws. In the discharge of our Christian duties we are to dethrone sin and plant the banner of truth and righteousness. Direct others in the way that they should go by going in that way ourselves. Exert a godly influence by letting our light shine before the world. By giving our influence and support to the Sabbath school, and all benevolent institutions, and also attend to ordinary means of grace—such as public, private, and family devotion, which are implied in our faithfulness to God, and constitute the proper elements of a faithful, Christian life hid with God, through Christ our Lord.

May God help us all to be more zealous and faithful in the discharge of every Christian duty.—Albrightsville, W. Va.

In Christ Jesus.

BY C. H. BALSBAUGH.

Blessed reality, to continue forever, and grow sweeter to all eternity. This utterance, and its equivalents is the pet phrase of the Apostle Paul. His reiterations would be insipid and wearisome were it not for the grandeur and divinity of the truth he utters. To salute in this style is to recognize each other in the highest, most glorious relation possible to man; and to worship it is the most damning hypocrisy. Christ is God in the flesh, and it is not our intellectual and moral acceptance of Him as a historical verity that constitutes us Christians; but the incarnation of Himself in our individuality, expurgating the Adamic element, and putting the totality of our being under his Sovereignty. This by faith; but the faith is so deep, so radical, so all-inclusive, that it embraces every iota of our life. To believe in Jesus in the Bible-sense is to give him absolute possession of body, soul and spirit. We cannot please ourselves in anything. When our pleasure and the divine will are identical we are Christians. This was the unbroken characteristic of the life of Emmanuel, and "if any man has not the Spirit of Christ, he is none of His." Compromise with the flesh is the conspicuous characteristic of the Christians of to-day. How professing Christians cling to their Egyptian flesh-pots, and on-

ions and leeks, and garlic, and tobacco, and "chambering and wantonness, making provisions for the flesh to fulfill the lusts thereof!" How they resort to idiotic excuses for their low indulgences, and flare into passion if the cross be imposed! Let us look unto Jesus and be ashamed. Verily, the serpent's poison has made us morally insane, and nothing but utter death of self, and resurrection into the very life of God can re-enthronize reason. Did we really "apprehend that for which we are also apprehended of Christ Jesus," there would be neither pipe nor quid, nor cut-and-dry found in Zion. Belly-worshipping in all its forms would be obsolete. The body and soul wasting idolatry of fashion would be at an end. Religion would mean God's meaning. His veritable in dwelling, and this would make us all miniature Christs. Let this be our aim, our effort, and realization, and heaven is sure to us, even while on earth when this is reached, the mighty swelling waves of unsanctified feeling that now dash so boisterously, will sink into placidity and there will be a great calm that will mirror the new beauty of Jehovah. Will we not pray, labor and sacrifice for it?

What Think Ye of Christ?

As usual, the Scribes, Pharisees, doctors and lawyers were catechizing our Lord and raising false issues, quibbling about things which were not essential to the main question of his person and ministry until at last Christ turned upon them and put a question to them concerning himself: "What think ye of Christ?" He thus turned the tables upon them completely, and stopped their mouths; for no one could answer. The attitude of these insincere questioners of our Lord fairly types that which the world has always taken toward him. His grace is refused, and then a series of caviling questions are asked—questions irrelevant and for the most part insincere—asked not because of a desire to know the truth, but with a view to evade an honest examination of the claims of Christ upon heart and conscience. The time is coming when the Lord will turn the tables upon every insincere inquirer, as he did upon these questioners, and leave him speechless with his folly. The question of questions, the main question, which men are asked to settle is "what think ye of Christ?" It is not because Christ has no answer for the other questions the questions of resurrection and tribute money, and so forth to the end of the chapter, but because, until every man to whom Christ is preached has answered the question as to himself, he has practically answered no question and has had no crucial question answered to him.

It is absurd for men to say that questions about Christ do not interest them. The tremendous claims which he made concerning himself are enough, if they are not on the face of them preposterous, to arrest the attention of any thoughtful and sincere mind. Hear him say of himself: "I am the light of the world." "I am the way, the truth, and the life." "No man cometh unto the Father but by me." "He that hath the Son hath life, and he that hath not the Son hath not life." He claims to be the only solution of every question that is vital to the present well-being and eternal destiny of man. Such claims are utterly preposterous, the raving of a madman; or they are such, based upon such unique dignity of personality and testimony as to their truth, as to demand the earnest and sincerest inquiry of every honest man. Who is this person who makes such mighty claims for himself, and upon what authority do those claims rest? "What think ye of Christ?" is a question at once pertinent and relevant to every man. It is not a question to set aside till other questions are settled. Not "What think ye of the Bible?" Not "Who is the author of the epistle to the Hebrews?" or, "Did Moses write the Pentateuch?" It is not the question as to whether the sun stood still at the command of Joshua, or whether Jonah was swallowed by a whale. All these in their place. Eternal life and death are not suspended on the answer to these and a thousand other questions. But by your answer to this question, "What think ye of Christ?" man decides the destiny of his being for time and eternity.

There are few persons if any who are left to doubt

that Jesus Christ was a real person; that he has an historical existence. Moreover, it is agreed that he was a phenomenal man. Among all the characters with which history abounds, it is agreed that Jesus takes rank as the most remarkable. No other person, in his moral attributes, in the grandeur of his life, in his method and the matter of his teaching can take rank anywhere near to him. Moreover his influence on the ages since his advent has been so marked and is so cumulative to this day, that to consider his claims seems to be a necessity. There is a sense in which Christ is present—that is, in Christianity—in the world to-day. It is not as though the question was one concerning a person of the past. It is the same question as that put by the Lord himself to the Jews which has been the living question of the age. The Lord himself, as it were, is still standing in the face of every man, and saying: "What think ye of Christ?" His claim cannot be ignored by saying that this is a question of the past. It is not of the past; it is of the present, of to-day, of now.

Nor will it do to confound Christianity with Christ. It is not What think ye of Christianity? We heard a friend say, the other day, that he heartily approved Christianity, but he did not receive Jesus Christ as any other than a man who, some two thousand years ago, founded a new ethical and philosophical school, which had been improved and developed by his disciples. Christ was dead and gone as were Buddha and Mohammed; nevertheless Christianity wise and benevolent system of ethics commended itself to him, entirely apart from who Christ was or what he was.

But, without Christ, Christianity falls to the ground. It is a structure built in the air. One of the peculiarities of Christ's teaching that he taught himself as the substance of all his doctrine. It was belief in Christ as the Son of God, and the personal trust reposed in him as the crucified and living one, that gave birth to Christianity, and which is the living foundation of it to-day. Take away the personality—the living personality—of Christ from Christianity, and it would drop into place with other ethical systems which have failed to arouse the conscience and enlist the affections of men. It is Christ that makes Christians. Without him there is nothing to believe, and without him Christianity cannot be done. Still the question remains the same: "What think ye of Christ? Whose son is he?" The life he lived, the death he died, and the results of that life and death, cannot be accounted for on the theory that he was nothing more than David's son. But if he is the Son of God, as well as the Divine Teacher, Redeemer and King of men, then confess him as such and enter into life by him and with him.—OBSERVER.

Duties not performed according to the right order are but the half of the service we owe to God, and the worst half too.—Thomas Boston.

There are sweet surprises awaiting many an humble soul fighting against great odds in the battle of a seemingly commonplace life.—Selected.

Grace is the essence of the gospel. Grace is the one hope for this fallen world! Grace is the sole comfort of saints looking forward for glory!—Spurgeon.

When home is ruled according to God's word angels might be asked to stay at night with us, and they would not find themselves out of their element.

Thirst is a blessed thing if cold water be at hand; cold water is a blessed thing to those who thirst. Needy sinners get, a gracious Savior gives—W. Arnot.

Religion is as necessary to reason as reason is to religion; the one cannot exist without the other. A reasoning being would lose his reason in attempting to account for the great phenomena of nature, had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.—Washington.

Christian workers, toil on; be instant in season and out of season. Do not hastily conclude that because no immediate result appears, no good has been done. "They that sow in tears shall reap in joy." The Apostle James exhorts Christians to imitate the patience of the husbandman, who waiteth patiently for the fruit of his toil.